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The Mennonite Quarterly Review

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EDITORIAL

THE CURRENT ISSUE OF THE REVIEW IS DEVOTED EXCLUSIVELY TO EDUCATION IN the Mennonite Church with primary reference to basic issues in higher education. The assumption of all the writers in this issue is that education is a tool for the attainment of objectives set by the group, and that accordingly Mennonite Church-sponsored education must serve the objectives of the Mennonite Church. This assumption, which makes the church college an integral part of the life of the church, brings with it two inescapable corollaries. In the first place, the objectives of education must be set in terms of the perpetuation and enrichment of the culture, that is, the faith and way of life of the group. Mennonite Church schools must serve to maintain Mennonite culture and to propagate it in the world. This does not ignore the fact that education must serve the enrichment of personality in the individual student. In the second place, the group must nourish and support its educational agencies as a vital part of its life. If the church school fulfils effectively the first requirement, there is little doubt that the group will meet the second.

The question might well be asked whether the Mennonite Church has an adequate program of education today. It has enough colleges, but certainly not enough secondary schools, and a totally inadequate, almost non-existent program of elementary education. There are convincing grounds for holding that the church should provide a complete program of education from elementary school to seminary, if it is to meet the challenge of the contemporary world to its way of life, and at the same time to maintain an effective service program to its own members and to the world in general. But before such a program can be set up, it is essential that the very confused thinking as to objectives and methods that renders ineffective the present program of higher education in the various Mennonite branches should be clarified, and the program itself be renovated. This process is now going on, and the REVIEW hopes that its special educational number may contribute to the process. There have been times when it seemed that Mennonite colleges were betraying, or had betrayed, the trust reposed in them, and it were better that they ceased to function than to continue to destroy the uniqueness of Mennonite culture, and to "funnel out" of the church into the larger society the choicest lives and talents of the church. Happily this day has passed or is passing in those places where it has existed.

Mennonite higher education as a whole has not yet solved its major problems of objectives, methods, and support; it is still on trial. But it is not only the educational institutions, but the Mennonite Church itself which is on trial. The greatest handicap to a happy solution of the total problem of education in the church has been and continues to be the lack of co-operation between the educational leaders and the church leaders in solving these problems. Education in the church should not be the concern only of a small specialized interested group: it must be the concern of the whole church. Nor, if education is primarily to serve the group, should the cost of it be borne by the students who patronize the schools, or by a select circle of supporters. Education, like missions and charities, must be the work of the church. When this ideal is some day achieved the problems of objectives and methods and support, and all other related problems, can be effectively solved. Then much energy that is now devoted to promotion, to educational propaganda, to defense, to fund-raising, can be applied to education itself, with great gain to education, as well as to the church.

THE
Mennonite Quarterly
Review

Vol. XVI No. 1

AN EFFECTIVE CHRISTIAN EMPHASIS IN EDUCATION*

ERNEST E. MILLER

The history of education in America is thrilling. The record of the effort here to educate all the children of all the people has no parallel in history. Its accomplishments have amazed thinking people everywhere. Coming from a country like India to America, one is quickly conscious of the enlightenment that has come through a diffusion of knowledge. India with ninety per cent of its people still illiterate, is hesitating, fearful, and steeped in poverty. America, with one fourth of its entire population regularly enrolled in primary schools, high schools, and colleges, is buoyant, alive, marching forward in the work of the world with confidence.

And, the story of the relation of the church to education forms one of the most interesting chapters in American history. It was the church, or the colonies controlled by the church, which opened the first schools on this continent. The influence of the church is apparent in any study of their curriculum or their textbooks. Interestingly, the earliest American treatise on pedagogy was *School*

* An address given at the Mennonite General Conference, Kalona, Ia., August 28, 1941.

Management by the pious Mennonite schoolmaster, Christopher Dock, written in 1750, published in 1770. The church in colonial times controlled the primary education of America.

As the colonial governments began to realize the importance of education they established a public system of primary schools, although in some cases this was not done until the Nineteenth Century, and the church gradually withdrew from this field and sought to meet the next need, that of secondary education. The hillsides of New England and other eastern states are still dotted with the remnants of academies which churches erected in hundreds of towns to meet the emerging need. Soon, however, the state moved into this region as well. Figures help to tell of the progress of this transition. In 1885, 97,000 pupils studied in private and church secondary schools, and only 35,000 pupils in public high schools. Twenty years later the enrollment in church and private high schools had reached 101,000 while the number in public high schools totaled 722,000. By 1938 the number in private and church high schools had increased to only 415,000, while the number in public high schools totaled considerably over 6,000,000 pupils.

But, as the state moved into the field of secondary education the church again retreated to higher ground and began to found colleges. Until after 1865 nearly all the colleges in the country had been established by the churches. It was out of the Christian impulse that the early American institutions of higher education were born. With a few exceptions every college in the country bore the mark of the church. Then the same process of secularization began to assert itself again, and the state began moving into the field of higher education. It is almost a revelation today to read the following excerpt from an early New England pamphlet entitled *New England's First Fruits,* printed in London in 1643:

> After God had carried us safe to New England
> And we had builded our houses
> Provided necessaries for our livelihood
> Reared convenient places for God's worship
> And settled the civil government
> One of the next things we longed for
> And looked after was to advance learning
> And perpetuate it to posterity
> Dreading to leave an illiterate ministry
> To the churches when our present ministers
> Shall lie in the Dust.

The first foundation for an institution of higher education was laid by the Reverend John Harvard for an institution which bears his name. The ministers' library, which became the cornerstone of Yale College, is an expression of the same ideals. The Tennents, who founded Log College which subsequently became Princeton, were Presbyterian evangelists of their day. King's College, now Columbia, was founded by the Church of England, and its charter contained the provision that a definite proportion of the governing body should be members of the church. Williams, Amherst, Brown, and the colleges for women in New England, were all born of the Christian impulse.

But we have traveled far from those early days, and for the most part we have done such a perfect job of completely divorcing religion from education that today it is hard to believe that at one time education was the handmaid of religion. Today there are already twice as many students in state colleges as in church and private institutions, and the ratio is rapidly on the increase. Little wonder then that the General Secretary of the Conference of Church-related Colleges last January in his address before the national body of that Conference said, "These days challenge every Christian educator, to guard co-operatively against forces and groups who apparently are working to eliminate the church college, and to inform the public persistently of the values of Christian education."

I want now to call attention to two factors, and then discuss more at length a third, which relate themselves directly to this problem and the subject as assigned to me on this program.

To us here it is not primarily a question as to whether private secular education must succumb to this onward march of the state, but whether church-controlled colleges can survive or not. No one questions whether Harvard, one of the strongest financial institutions in America, or Yale or Columbia or Chicago will survive, but these are no longer church schools though they were founded by the church. The vital question that concerns us relates itself to those colleges which are still controlled and strongly influenced by the church, or, more definitely, Can our Mennonite schools of higher education endure? Have they an assured future?

The answer depends on our own attitude on certain important issues. I will discuss two of these briefly. In the first place, a great

danger to the church college lies in her ambition to be like the state college and yield to the popular trend for an ever-increasing multiplication of courses, involving as this does an ever-increasing program of adding large and expensive buildings. The enormous sums which the national government is pouring out on scores of state college campuses is one of the most serious dangers that faces American education. It is feeding the ambition for bigness and making constantly more difficult the problem of every college which cannot tap the inexhaustible resources of a government trying to secure a national control of education. The church college which tries to keep up with all the "Joneses" in bigness is doomed, either to bankruptcy or to a discontinuation of its distinctive Christian witness.

The second danger to the continued existence of the church college is the possibility that the church boards will fail to provide the funds to maintain even the minimum requirements of an accredited institution. Failing to do this the college is forced to go outside its normal group of supporters and appeal to others to assist in developing the institution. These new donors soon secure representation on the board of trustees, they soon outnumber the representatives of the church; and before long they control the policies of the school. It then ceases to be a church school. This process is going on in many schools and colleges in America today. In many cases the church is at least partly to blame for this transition, for it has failed to rally to the college and supply the money to enable it to grow and to respond to the educational and vocational demands of the time.

In state schools only thirty-four per cent of the operating costs come from direct and indirect student fees. The rest is met by taxation, grants and endowments. At some of our own schools the operating costs have to come altogether from direct and indirect student fees. This can only mean that the student fees must be higher, faculty salaries lower, and little, if any, money will be available for instructional facilities. I am one of those who believes that the church must help bear a larger share of the expense for the education of her young people. We are setting up our civilian service program at church expense. We do this, and rightly so, so that our young men will not need to go to military camps, but we let economic necessity almost force some of our young people into

state universities to pursue modernistic courses in psychology and philosophy. Is it not reasonable that we should do more for the young men and women who are ready to sacrifice not one but three or four of the best years of their life to prepare for Christian living and positions of leadership in the work of the church?

I am not unappreciative of what the church has done and is doing now. I have ascertained that in the past six years we have progressed in donations to our church schools from fifteen and one-half cents per member to fifty-two cents. But excellent as this progress is, it is insufficient and does not compare favorably with what we do for other phases of our church program nor with what other churches do for education. Our sister communion, the Brethren in Christ, has three church schools and a church membership of only about 7,000. They gave last year to their junior college at Grantham, Pennsylvania, donations to operating expenses amounting to $5,000. That is, for their total membership, almost one dollar per member to one of their three church schools. If we gave at that same ratio we would be giving six times the amount we give. It may not be either desirable or necessary to do that, but if we only doubled our present amount it would go far to relieve the stringency under which our three church schools now operate.

I hold that the church must, through its boards, determine how large the educational program can grow, both in the number of schools and the extent of their permissible course offerings, and then undertake a financial program necessary to make this possible. To determine this will require a careful and continuous study of desirable objectives to be attained as well as of students and finances available. This has been done in times past. We need to keep on doing it. The changing conditions of our social order, the movements of populations, the shifting of our vocational emphasis, and the application of our distinctive church doctrines to the circumstances of our time make this a perpetual problem.

But, there is still a third danger threatening the existence of the church college. It is greater than the overshadowing bigness of state schools and more important than the failure of our boards to be always administratively alert to new problems and new situations. It is the possibility that church schools will cease to be distinctively Christian and thus miss the peculiar purpose for their existence.

Dr. W. O. Thompson, renowned educator and former president of Ohio State University, once said, "Morality, politics, business, and commerce that know not God and the binding force of religion in all the relations of life soon degenerate into mere expediency and later into lawlessness." We know today only too tragically that Dr. Thompson's prophecy was not idle talk. On all fronts we have proof of moral, political and business degeneracy—not resulting from a lack of education, but rather born out of an education that has failed to recognize "the binding force of religion."

The airplane is an invention of our generation. Standing by his machine only a few years ago one of the Wright Brothers remarked, "This machine will help to make one great neighborhood of all the world." A great Scandinavian spent a large part of his life in producing a concentrated power that would help man blast his way through obstacles. When he had finished his great creation—dynamite—he said, "Think of the back-breaking labor I have taken from the shoulders of humanity. Men will live longer because they will be better able to accomplish their tasks with a smaller outlay of energy."

Through arduous years of experimentation and disappointment, the world's great inventive geniuses have been fired by the thought that their work would add to the sum total of human well-being. What a strange picture dominates the world today! Dynamite is the instrument of mad men—not lifting loads from human backs, but doubling those loads and placing them on human hearts. The airplane has not been used to bind the world in closer fellowship, but to rain destruction on women and children. All of these great implements of larger living were placed into hands which made them only refined instruments for the bringing of pain and destruction. Here we have failed. We have not been able, by our educational technique, to build generations strong enough and fine enough to wield these resources for the betterment of mankind.

Edwin Markham has so aptly phrased this lack in rhyme:

> We are all blind until we see that in the human plan
> Nothing is worth the making unless it makes the man;
> Why build we our colleges glorious, if the students unbuilded go?
> In vain we build the colleges, unless the students also grow.

Never has a challenge been hurled with more stinging force than that which is being hurled today by a tragic civilization into

the faces of those church bodies and those educational institutions which profess to believe and to teach and to practice the principles of the Christian life. No organization nor institution must assume a greater degree of responsibility for helping to bring order out of chaos, sanity out of insanity, and Christian culture out of paganistic barbarism, than educational-minded church bodies and church-related educational institutions. Ours is the challenge and ours the opportunity.

More than fifty years ago William Gladstone said, "I am convinced that the welfare of mankind does not now depend on the state and the world of politics; the real battle is being fought in the world of thought, where a deadly attack is made with great tenacity of purpose and over a wide field upon the greatest treasure of mankind, the belief in God and in the gospel of Christ."

If this then is the situation of higher education in this America in which we move and speak and have our being, what may we do to guard our own educational institutions from traveling with the stream of the great American way? I would call your attention to three things:

First, a primary condition necessary to retain a more effective Christian emphasis is that we recognize the need for it. Admiral Byrd came back from the Antarctic regions and asked for his enormous truck only after he had seen the vastness of the forces to be met and the inadequacy of the equipment he then had. There must be a deep consciousness of the ills of mankind before anyone is moved to new efforts.

I believe that I am speaking for those charged with the responsibility of administration in our three church schools when I say that with all the anxiety we manifest over securing sizable student bodies and the money necessary to provide the teaching staff and equipment—these are not the major items in our concern. The thought with us when we retire at night and first with us in the morning is rather, how may we help the young people entrusted to us to know Christ and grow spiritually strong in the midst of the multiplying social evils of our modern world?

Young people today are inherently no better or worse than their parents or grandparents. They are innately no more prone to the sins of pride, lust, or lasciviousness than all the rest of us were and are. But the impact of the manifestation of these sins has been tre-

mendously enhanced in the past twenty-five years. The men who now write our advertisements and paint the pictures on our billboards are trained psychologists who know a great deal more about responses and innate basic human urges than those who did this job in the past. In the last twenty-five years the impact and intensity of all the old-time social evils has been tremendously accelerated. Taverns, roadhouses, radios, newsstands and a score of other agencies are subjecting our young people to a barrage of evil propaganda which in terms of human strength alone is irresistible. The inroads these evils are making on our young people are, I have reason to believe, far more extensive than most church leaders are aware. The day is past when we can take only a negative attitude toward these matters. There is a very subtle temptation to try to retreat from the modern world into an obscurantism similar to our forefathers when they separated themselves from the world by walled cities. A small section of one Mennonite group hope to settle their difficulties by migrating to a remote region of South America. This, at best, is only a temporary remedy and a very expensive operation at that.

No, geographical isolation is not the answer. Neither is it enough to appeal to our young people for loyalty to the church on the basis that we do not do certain things, we do not teach certain things, we are not as other men are. We must, I believe, be more aggressive to keep alive the Christian and distinctive traditions of our church group by a positive Christian teaching program which is intelligently challenging to our young people. I recall the remarks of President Gage of Coe College who was one of the N. C. A. inspectors inspecting Goshen College last winter for accreditation by the North Central Association. He said, "Remember that there are many other colleges in United States who will do a better job on the academic side than you. Yours is to provide a pattern of life integrating the intellectual with the Mennonite way of living." There is urgent need to keep ourselves intelligently aware of the social evils confronting our young people both in order that "we may keep ourselves unspotted from the world" and that we may have a message to carry in answer to the commission, "Go ye into all the world." We must enter into the labors and sorrows of the world, but we too must carry into that world the flame of a faith truly free from the world.

There is another need to which I would call your attention. Today there is a great need for a trained and consecrated church ministry. One approaches this problem with caution because the Mennonite Church traditionally has not been in favor of a salaried ministry or of any prescribed academic qualifications to ordination. But, I believe that traditionally also there has been no objection to a trained ministry provided it was a consecrated ministry. The generation of church leaders just now passing was outstandingly a group of school men. S. F. Coffman, A. J. Steiner, A. D. Wenger, George R. Brunk, D. D. Miller, Daniel Kauffman, D. H. Bender, J. B. Smith, S. G. Shetler, and many others all were schoolteachers or they had an academic training comparable in their day to a college degree in ours. These men were not only leaders of church-wide activities, but most of them in the meaning of our modern terminology pastors of churches. In the last twenty years a change is in progress. Many of the leaders of our church-wide activities are still trained men, but they are now more largely associated with our church institutions rather than serving as active pastors of rural and city churches. This makes the problem of trained church pastors an acute one. Traditionally again, most Mennonite ministers are not usually called in from the outside but the most likely person in the local community is chosen and ordained to that office. This group presents to our church schools a large opportunity for usefulness. It is my strong conviction that our faculties, our libraries, our finances, in fact, the total resources of our schools and Board of Education should be made available to help this group get the training they need. "Dreading to leave an illiterate ministry to the churches when our present ministries shall lie in the dust" is an attitude which must be as much a part of the church today as it was to the New England fathers in 1636.

The second step in developing a more effective Christian emphasis in our church schools consists in creating an enthusiasm so thoroughgoing that it will act as a unifying factor in the undertaking. The chief charge against the apostle Paul in that ancient court was that he was mad. The charge was true, and Paul made no serious effort to deny it. He was mad with enthusiasm. He was sold completely on doing one thing—preaching Jesus Christ, and he did it. And so with Nehemiah, who in rebuilding the wall of Jerusalem was invited by his enemies to stop for a committee meeting at Ono. His reply was, "I cannot come down, for I am doing a

great work." He could not be sidetracked. This is the sense of purpose and devotion which we need to recover. Christian schools need to recover their first love for the church. Only a deep loyalty to and enthusiasm for the Church of Jesus Christ can form the basis for a more effective Christian emphasis. Not only must every member of our faculties be a Christian, but they must recognize religion as fundamental. Each member of the faculty exerts two kinds of influence: the first is that institutional type for which one exerts himself. It is the thing one is expected to do—the thing sometimes motivated by the pay check. The other is far more subtle and far-reaching. It is that spontaneous influence which is radiated by the natural expression of personality. Concerning the influence of a member of the faculty I could mention cases in which student careers have been changed by a teacher who did not himself dream of the influence he exerted.

If a college is really church-related, then that school is the church at work in the field of education. When the administration and the faculty of such a college are fully conscious of their functions and responsibilities, then:

1. There will be no apology for instruction in Bible as a requirement for graduation.
2. There will be definite and positive encouragement of a Christian atmosphere and culture.
3. The speech and conduct of teachers in the classroom and off the campus will be in harmony with Christian ideals and practices.
4. The student relations and activities will conform to Christian teachings.
5. The administrative policy in business and scholastic matters will be a manifestation of the Christian spirit.

There should be no diluting of our excellence of work in the field of academic effort. Having measured up to the accepted standards in the field of academic values, we should realize that we have then, and then only, reached the point which is but the beginning of our real task.

In conclusion, I believe all our church schools need and have a right to expect the understanding, sympathy, confidence, and concern of the church. Our schools are the church at work in the field of education. If the church distrusts its schools, it distrusts itself. The schools need to be held in constant thought and prayer by the church. And as long as the schools are bathed and kept in this atmosphere of trust and prayer the results are sure.

BEST METHODS OF ATTAINING OUR MENNONITE EDUCATIONAL OBJECTIVES*

PAUL MININGER

The church has played a large role in the establishment and development of higher education in America. It is quite commonly known that most of the colleges which were permanently founded before the Civil War were established by some religious group with a definitely religious purpose. Of the 182 colleges which were in existence at the time of the Civil War, 147 were related to Prottestant churches and twelve to the Roman Catholic church. Since the Civil War many denominations have continued to establish colleges. From 1860 to 1890 the Methodists and Presbyterians established at least 75 colleges which remain today. From 1850 to 1910 the Lutherans established thirty-seven permanent colleges, and three were established before 1850.

During the past forty years the facilities for higher education have continued to multiply and the number of young men and women who have availed themselves of these opportunities has greatly increased. Unfortunately, however, there has been an almost continuous decline in the influence of the church and religion in the processes of higher education. There are at present 771 institutions of higher learning in the United States which are related in some way to a Christian denomination. These institutions were in most instances founded by the church and to a large extent are supported by church people. Those who are acquainted with the situation among church colleges know that many of them have lost their original purpose and are finding it difficult to effectively maintain any kind of definitely religious program. The competition of the state university, the requirements of accrediting agencies, the vocational interests of students, the loss of prestige of the church as an institution in society—all of these have contributed to the building of college programs in which religion plays a very small part.

The Mennonite Church has been building its college program

* An address given at the joint meeting of Mennonite college teachers at Wellman, Iowa, August 25, 1941.

during these same forty years in which the process of secularization of higher education has been taking place. Our church leaders have believed that the college should be the instrument of the church and they have struggled to maintain this purpose in our institutions. It has not been an easy task, and we have doubtless felt some of the influences of the secularizing process. Today, however, it is heartening to know that our colleges are not following the stereotype but are trying to define clearly their unique objectives and are intelligently seeking to find methods of working that are consonant with these objectives.

The following statement of objectives is by no means complete but it does suggest some of the major objectives which the writer believes should guide the educational program of the colleges which are maintained by the Mennonite Church.

1. To build an intelligent Christian faith which is integrated with the student's understanding of the various fields of knowledge and definitely related to the areas of life in which he will live and work.

2. To give students an enthusiasm for this faith that will lead them to witness to it before the world and defend it against the false beliefs that are current today.

3. To build Christian ideals of personal life and social relationships which will give students an enthusiasm for righteous living in the midst of an evil world.

4. To lead students to evaluate and criticize the conventional practices of the society in which they live and to refuse to conform to those practices wherever they conflict with the New Testament standard for the Christian.

5. To help students to interpret the principles of the New Testament and apply them creatively to the problems which are faced by the Christian today.

6. To help students establish the habit of private worship that is meaningful and vital.

7. To build within students a consciousness of belonging to the Mennonite Church and lead them to loyal participation in its life and work.

8. To lead young people to marry within the fellowship of the church and help them establish and build Christian homes.

9. To guide young people in the selection of a vocation to which

they are suited, in which they can live the Christian life as interpreted by the Mennonite Church and in which they can give an effective witness to their faith.

10. To give prevocational training and vocational training in the fields in which our people can best render their services.

11. To provide trained workers to fill the positions of full-time leadership in the church.

In order to achieve these objectives in the lives of young people, our boards of education provide a faculty, a curriculum of study, a library, buildings, equipment, and a great variety of activities which are today called extracurricular activities. It is important at this point to notice that a church college is a specialized environment set up to give young people certain kinds of experiences and to shield them from certain other kinds of experiences, with the purpose of guiding them toward the objectives of the college. The changes that take place in a student while he is in college are the result of these experiences. This is equivalent to saying that the way a student makes progress toward the objectives of the college is through his interaction with the specialized college environment. If this conception of education is sound, it then becomes necessary for the college administration to assume responsibility for shaping *all* the influences in the college.

In discussing the methods of attaining our objectives we will examine the influences which may be exerted through the curriculum and extracurricular activities, interaction of faculty and students, and the interaction of church and college. Following this, attention will be given to the means which may be used to shield students from undesirable influences. Finally, mention will be made of some of the problems that are inherent in the situation at the present time.

1. *The Curriculum*

The curriculum of our colleges will necessarily be very similar to the curriculums of other liberal arts colleges. However, the content of the courses and the interpretations which are made should reflect our own particular Christian point of view. This does not mean that religion will be dragged into the classroom by the ears. It does mean that for the instructor to show the relation of the Christian faith and ethic to the particular facts or problems under consideration will be the normal and natural thing to do.

There should be courses in Mennonite faith and life which are required of all students. In this course the historical approach can doubtless be used effectively but consideration should be given to the application of that faith to the problems which are vital to the life of the church today.

Another type of course which might contribute to the clarification of students' thinking would be an integration course for seniors. In such a course an attempt would be made to give students an overview of the facts and problems which they have studied. The teacher would then guide them in the formulation of a philosophy of life that relates these facts and problems to the Christian faith and ethic. Such a course would require a superior type of teacher but would seem to me to be essential if any kind of unity is to be brought into the experience of students.

Another phase of the curriculum problem which should be given careful consideration is the vocational training of students through the curriculum. This problem is being thrust upon the colleges from various angles. The ideal of a four-year liberal arts course may be very desirable but it is doubtful whether many church colleges can survive if they limit their curriculum only to the liberal arts, without giving some consideration to preparing students for gainful employment. Students and their parents are compelled to face this economic problem, and the trend in many colleges is toward the introduction of more vocational training.

The problem becomes more acute for Mennonite colleges when we recognize that there are some vocations which our young people cannot enter without compromising their faith. A liberal arts education without definite vocational training may lead young people to enter vocations which offer lucrative salaries but which involve questionable practices or take them away from the fellowship of the church. Perhaps our colleges should offer a greater variety of vocational courses and select those which young people can engage in and remain in our Mennonite communities. Just what these courses should be, I do not know but it is a problem which is definitely related to the achievement of our Mennonite educational objectives and I submit it for your consideration.

2. *Extracurricular Activities*

Many of our particular objectives are in the realm of attitudes and modes of behavior. These are frequently acquired by students

outside the formal curriculum and are the result of the student's participation in the so-called "extracurricular" activities. It might be better to call these "co-curricular" activities and then assume responsibility for making them educationally effective. It will be impossible to examine and evaluate all extracurricular activities, so the following suggestions are given because of the writer's conviction that they need to be emphasized or because they suggest procedures that are being neglected.

Our colleges probably have enough religious meetings of a devotional nature, but we could put forth more effort to help students develop a vital, personal devotional life. This might be done through helping them discover a satisfactory technique for private worship. Personnel workers could make this a definite part of an orientation program and follow up students to discover whether they are continuing the practice and whether they are finding satisfaction in it. The spirit of prayer on a college campus might further be cultivated if a small chapel could be available to students for private meditation and prayer. The confusion that is usually found in college halls and dormitories makes such a place almost a necessity.

One of the functions of the student Christian organizations should be to evaluate the life and conduct of students and groups on the campus with a view to making them genuinely Christian. There should be some avenue through which the Christian conscience of the best students can express itself and furnish guidance for the entire group. Some student religious meetings might become more vital if they would discuss the ethical issues involved in certain campus problems, instead of discussing abstract subjects and pious topics.

One of the greatest needs among our students is the opportunity to participate in Christian action. Gospel teams, distribution of tracts, and working in mission Sunday schools are types of Christian action that need to be encouraged. As many students as possible should participate in them. There are other forms of Christian action in which students might participate. The following suggestions are illustrative of types of worth-while activities which our young people might promote:

1. Develop conviction against the motion-picture theatre, indecent literature, tobacco smoking, etc., through study and discus-

sion groups, preparation and distribution of literature, by giving talks before church groups, and in other ways making vocal our testimony against these evils.

2. Promote the cause of nonresistance, temperance, purity, through study and discussion groups, preparation and distribution of literature and through giving talks before various groups in these subjects.

Social, recreational, and athletic activities should find a place on the Mennonite college campus. This program is important enough in its influence upon students that some qualified person should be allotted the time to plan and administer it in a way that will produce desirable results in the character of students. In developing this program it will be necessary to be cautious of following the patterns set by other colleges. It will not be easy but it should be possible to plan and administer a social, recreational, and athletic program that will be wholesome in its influences.

3. *Interaction of Faculty and Students*

The most important outcomes of the student's educational experience are the result of his relationships with and attitudes towards the faculty and administrators of the college. In this interaction of immature persons with mature persons there is released an influence which is tremendous and which has in it the greatest possibilities for the achievement of our particular Mennonite objectives. If this process is to be utilized for educational purposes, all the persons who are hired by the institution and who come into contact with students must illustrate in their own personalities, beliefs and experience, the religious purpose of the college and must implement that purpose in their contacts with students. Not only will the college carefully select its staff, but it will study to make all relationships between the college personnel and students of such a nature that they will contribute to, rather than hinder, the achievement of the college objectives. The students must feel that they are being treated as persons whose interests and rights are respected by the college administration. Their business relations with the college should be such that they have no occasion to question the integrity of those with whom they deal. The teacher-student relation in the classroom should be such that the student is free to approach the teacher outside of the classroom. There should be

many opportunities for informal fellowship between faculty and students on the campus and in the homes of the faculty. The students need to respect the faculty, not so much as their superiors but as their friends and brethren in Christ. There are reasons for believing that there is too great a distance between students and faculty at present. The long years of intensive training required of teachers frequently remove them from normal contacts with people, and teachers consequently tend to become individualistic and hence disqualified for participating in the fellowship of a Christian community as they should. The use of titles in referring to the faculty, and the constant reference to higher degrees, tends to isolate the faculty from the students and places them on a pedestal, rather than on an equality with students. The use of the term "Brother" and "Sister" in referring to one another as fellow Christians and not as a title, may contribute to this fellow feeling which is so often present in our Mennonite communities but often absent on our college campuses.

The homes of the faculty should frequently be opened to students to allow them to catch something of the spirit of wholesome Christian home life while they are building ideals for their own homes. Students frequently confess that they get homesick for a bit of home life when they are living in dormitories during nine months of the year.

4. *Interaction of Church and College*

If the college is to achieve its objectives there must be a close correlation between the Mennonite Church and the college. The student must become conscious of the church and its work during the years he is in college. The danger is that the college program looms so large in the minds of teachers, administrators, and students that the church and its program takes a secondary place. In order to maintain this consciousness of membership in the church there needs to be continuous interaction between the college and the church. The life of the church must flow into the college and the college should also participate in the life and work of the church.

To begin with, students should, in so far as possible, participate in the life of a normal Mennonite congregation. To constantly deal with students as a specialized group accentuates their feeling of difference and may disqualify them for returning to their homes

and assuming their responsibilities as normal church members in their communities. Such devices as associate church membership, representation of students on committees of the church, entertainment of students in the homes of the church and the use of students as teachers and workers may help to bind the student to the church.

Bringing church leaders to the campus and having them appear before students by giving addresses or sermons will help. Students should be encouraged to attend church-wide meetings. Perhaps a conference, at which students from the three schools would get together with church leaders appearing on some of the programs, would help our students to become more sympathetic with the church and become more aware of their strength as a group of Mennonite youth. More participation in the work of the colleges by the members of the controlling boards would further bind together college and church.

5. *Shielding Students from Undesirable Influences*

In addition to furnishing positive influences for the education of students, our colleges also need to shield students from influences which would work against the achievement of our Mennonite objectives. One of the means of guarding against these undesirable influences is through rules governing the behavior of students. There are certain things which should be prohibited. We prohibit smoking, drinking, attendance at motion-picture theatres, etc. As we well know, however, these rules are not effective as teaching devices for the development of a conscience against these practices. There needs to be a majority opinion in the college community to support the rules if the attitudes of students are to be influenced. To build up this student opinion or the conscience of the group is a most difficult task.

Another method which is available to shield students from undesirable influences is the careful selection of students. At the present time financial considerations make it practically impossible to do any selecting of students. We take all the students we can get and are glad for them. However, to be most effective in achieving our Mennonite objectives, our students should be relatively homogeneous in their attitudes toward the fundamental questions of Mennonite faith and practice. We must face the fact that the presence of large numbers of non-Mennonite students on our

campuses will make it more difficult for us to achieve our objectives. Mennonite students will be attracted to the non-Mennonite students, marriages will result, and in too many instances the Mennonite Church will lose a home.

Furthermore, we are compelled to take all the Mennonite young people who come to us. Often the high school has already influenced them to the extent that they have little affection or appreciation for the church which has nurtured them. Large numbers of students of this type create an undesirable influence. Certainly it is our business as educators to make them over, but we must recognize that a preponderance of undesirable students brings an influence to the campus which makes it more difficult for us to accomplish this task.

The solution to this problem is not simple. It would be presumptuous for me to suggest that I know the answer. It is important, however, that we are awake to these forces that are at work and that we reckon with them.

6. *Some Problems for Further Reflection*

In conclusion I would like to raise some questions that bear upon this problem of achieving our Mennonite objectives.

How can we preserve the values inherent in the Mennonite way of life and at the same time give these values to the world? How can we keep from becoming narrow, bigoted, provincial, and yet preserve and perpetuate these values?

At present, the life of students and faculty in our colleges is somewhat artificial and removed from life as it is lived in a normal community. Would it be better if our colleges were organized so that faculty and students engaged in other tasks which contribute to the work of the world, along with their work in the quietness of the college campus.

How can we shield our students from undesirable influences while in college, and yet prepare them to meet and resist these influences after they get out of college and face the real problems of life?

Does college life lead students to become so intellectual that there is an inevitable gap between them and the average person in our churches and communities? If this gap is not inevitable how can it be overcome? Should our education be more practical and less intellectual?

What is the influence upon students of allowing them to attend college by making a large financial debt?

What is the influence of our student work program upon the character of students?

What influences do our methods of recruiting students have upon their attitudes and character?

We who are working as teachers and administrators in Mennonite colleges have not chosen an easy place to work. There is yet much ground work to be done before we can feel confident that our colleges are on a sound footing for making a genuine contribution to the church which we are seeking to serve. None of us as individuals or as schools can solve the problems alone. We will need to co-operate one with another, and will need the sympathetic help of church leaders outside of the colleges. I hope that this meeting today can be followed by others in which we face this difficult but worth-while task together.

MENNONITE COLLEGES AND THE MENNONITE HERITAGE

Paul Erb

The founding of numerous denominational colleges throughout America was a phase of American frontier development. A large number of the settlers who carved out homes for themselves in the forest or on the prairies were people who, in their communities, represented a certain homogeneity of religious convictions, and often they came to feel that an essential part of their social structure was a college which would represent the ideals of their particular religious group and would educate their young people in those ideals. The greater part of the colleges of our country had their origin in this sort of denominational convictions. When the competition of state-supported universities and of multi-millionaire philanthropy brought a problem of survival, only a strong denominational consciousness and a sense of denominational mission could motivate the sacrifices required to meet this competition. Often this motive was not strong enough and the college died. Sometimes the colleges were secularized and turned over to the support of loyal alumni or regional groups.

Church colleges which have survived to our day with a strong religious spirit represent a virile church life and exist to perpetuate that church life. This fact is recognized by accrediting agencies, who see the value of a college not simply in terms of its location and the excellence of its scholarship, but also in terms of the service which that college can render to the group which supports it. A college is a good college, they feel, not only because it meets certain arbitrary standards of equipment, faculty, and curriculum, but also because it is the focus of cultural life for a group which could not be served by any other college. A good church college, that is, must be thoroughly conscious of the needs of its supporting denomination and must be giving a real service to that denomination.

In view then of its origin and its recognized reason for being, the church college has certain obligations. One of these is to explore and to teach denominational history. The existence of the college is wrapped up in the existence of the denomination and so both the church and the college must look to the past. Such a study

of denominational history will serve to orient the present in the past. The loyalty of the *now* can be based only upon an intelligent understanding of the *then.* Facts are important. The college may, therefore, well be the center of the historical scholarship of the denomination, and all students in the college who belong to the supporting denomination should have courses in its history.

The college, furthermore, should aid its denomination in constructive thought concerning the relation existing between traditional ideology and current conditions and problems. Traditions which have their root in the past may often have a real value for the present, but they can not be followed with a blind disregard of present situations. Truth does not change, but a changing world may require modification and adaptation in the application of truth to living conditions. The college faculty and administration need to be conversant both with the past of their denomination and with the conditions in modern life that relate in any way to the denominational heritage. The denomination should be able to expect of the college help and even leadership in the unending process of relating truth to practice.

The college must maintain, also, in the college community an excellent example of the denominational way of life. The college certainly would not be serving its denomination if the practices in the college community were inconsistent with denominational standards or if they made the type of life prevalent in the supporting church communities seem exotic or out-of-date. Rather the life of the campus should be a demonstration of the power and the beauty of church standards. Those features of life which may have become evil excrescences should be pared away, and those elements of the church life which are intrinsic to the denomination's philosophy should find honest exemplification.

The teaching of the college should serve to integrate the student's denominational loyalties with his cultural and religious development. The college giving its students a type of culture which makes it impossible for them to feel at home in the congregations from which they came is working at cross purposes with the denomination; the college which develops a type of religious experience and expression which is utterly foreign to that known in the denomination is only alienating the young people from the church. The students of a church college should learn to find a unity in a worth-while cultural heritage and in the heritage which has come to them through the

church. A denominational loyalty which is only an emotion must become for the educated young man or woman a loyalty which has acquired intellectual respectability. It is obvious that the faculty must have done this for themselves before they can help the students to do it. They must be men and women the breadth of whose culture has led them to a clearer understanding and a greater appreciation of the value of their church's viewpoint. This does not mean that they need to be blind to the shortcomings of their group, but unless they are able to accept wholeheartedly the general position of the supporting denomination they will be a liability rather than an asset in the work which the college is trying to do.

By giving its students a thorough grounding in the thought and life of the church, the church college is preparing them to maintain the denominational viewpoint in their communities and in their various life callings. No church can prosper if its best young blood is constantly drained away from the church community. Nor is the church benefited by the college if the young people who return to their own communities are unsympathetic and unco-operative in the life and work of the church. When the students do go into other communities or into other life callings than their home community has known, they will carry with them, if the church college has performed its function in them, such a denominational understanding and loyalty as will make them defenders of their faith wherever they go.

In order to fulfill its obligations to the denomination which has founded and which supports it, the college needs to give careful attention to methods by which these obligations may be fulfilled. One detail of importance is the local college church which the students attend while they are in school. This church must maintain a strong program of preaching, teaching, and expressional activity. This program should serve to effectively supplement the program of the college itself in developing Christian conviction and a strong, active Christian experience. It should be a program, moreover, which is more or less typical of the program in the active churches of the supporting constituency. It should fit in, that is, with the forms of worship and the types of activity throughout the denomination. The student should be able to come from his home church to his college church or from the college church to his home church without being overwhelmed by the differences. This does not mean that the college church needs to descend to a level of cold formality or of inefficiency,

but it does mean that the student should sense a homogeneity in his denomination and should be trained to feel at home and to participate actively in the programs of his church wherever he may be.

The standards of discipline maintained by the college for its students should be consonant with the standards of the denomination. If on the college campus the student is permitted or even encouraged in ways of life that are forbidden in his home church, it is obvious that he must call in question the discipline either of his church or of the college. He must make a choice between loyalty to the religious ethics in which he had been trained and loyalty to the new set of ethics which prevails in the college. According as he chooses he will either be alienated and under the reproach of the church and community from which he came, or he will be unhappy and remain unassimilated in the college community.

The church college also, to fulfill its obligations to the supporting denomination, must include in its course of study courses in church history and church doctrine. These courses must be more than electives taken often by a small part of the student body who have a special interest in that direction. They must be a part of the integrated educational program to which the young people of the denomination are introduced. These courses should give the student a clear notion of the reasons for the founding of his denomination. They should help him to see and clearly understand the scriptural reasons for the denominational beliefs and practices. There should be abundant opportunity for him to think through for himself and with his teachers the creedal and practical positions of the church.

Most important of all methods, perhaps, will be the supplying of types of contact between faculty and students and types of activity in the school life, which will lead the student to a denominational loyalty which is in no sense forced and grudging. The student must be helped to happiness in his denominational relationship. The psychological attitude is all-important, if the student is to be led to a position which will function effectively for a lifetime. He must come to feel that the ideals, the teachings, and the practices of his church are sensible, beautiful, and true. Perhaps no one thing will function more effectively to this end than his observation in his teachers of what he feels is a happy, a sane, a beautiful life. Students strongly tend to cut their lives over the pattern, not of what their teachers say but of what they are. It is one of the greatest

opportunities of the church college teacher to make himself available to the student who is trying to find help in the formation of his life ideals. And these ideals, as they are being formed, must find expression in word and deed if they are to become a fixed part of the life. There must be opportunities for students to say what they believe, and there must be types of activity on the campus which will be an unconflicting expression of these ideals.

The general truths and principles which have so far been expressed can find a ready application in the situation of the Mennonite college. Although our colleges appeared late in the cultural development of Mennonite people, they are the expression of a strong denominational consciousness. Certainly no denomination can have a stronger call to explore and teach its history than can the Mennonite Church, for no church has a past of greater interest or a more virgin field for study and research. The element of separation from the world in the Mennonite philosophy and way of living makes it very necessary that her young people have help in relating that philosophy to the situations which they must meet in the world. Insofar as the Mennonite way of life is unconventional, the college has a unique opportunity to demonstrate to the world, particularly the educated world, the rational principles upon which this way of life depends. The large number of cases in which educated young Mennonites, even those who have gone through our own colleges, have left the church and forsaken the Mennonite heritage constitutes a tremendous challenge to the Mennonite college to educate for church loyalty and the maintenance of the denominational viewpoint.

To achieve its ends the Mennonite college needs continually to study and criticize its methods. There can be no room for a hypersensitivity to criticism, nor for a tendency to jealously defend the *status quo* of campus and college community practices. When methods do not work or when they fail to achieve the desired ends, the methods must be changed. To a probably greater degree than in any other department of the work of the Mennonite Church the leaders of thought and practice in our colleges are on the defensive. Alibis are vain when our critics point out our failures in reaching our objectives. Discouragement is unnecessary, but as never before we need to study our problem and give to its solution the best we have of consecrated intelligence. In the survival of the Mennonite heritage we are debtors both to the fathers who gave to us and to the sons to whom we shall give.

MENNONITE COLLEGES AND MENNONITE RESEARCH

Harold S. Bender

Research is the assembling of exact data in sufficiently extensive quantities to permit sound interpretation of precisely defined areas of experience. Pure research may content itself with reporting its findings to contribute to the solution of assigned problems, and will direct its procedures toward this goal. Applied research is directed from the outset to assigned problems.

Applied research has greatest value for living groups with current problems. Every living group that continues through history accumulates a mass of experience. As long as it is alive it constantly faces problems of functioning which demand a careful interpretation of past experience as well as sound analysis of contemporary issues and the devisement of ways and means to solve current problems. A group which seeks to maintain a unique culture in the midst of a widely different general culture and constant hostile pressure will have more than its quota of current problems, and it stands more in need of the contribution which applied research can make than do other groups which have been assimilated to the general culture. It is true that group leaders constantly levy on experience and seek to meet contemporary problems by what might be called "common sense" and "intuitive" solutions, but the more intelligent and skilled leaders become, the more they demand research to aid in the solution of current problems.

The value of thorough research is so well recognized in our modern world that leaders of the most varied enterprises and groups now demand and pay high prices for such research, convinced that the results amply justify the expenditure. Manufacturing enterprises dealing with materials not subject to common sense or intuitive analysis, or in which social experience plays but a small role, have made the most lavish use of research. But increasingly social institutions and organized groups of all kinds, economic, political, religious, welfare, etc., use the results of research in their current operations.

Since the Mennonite Church consciously seeks to maintain a religious and social pattern which is in some points radically at variance with current social patterns it has more than its normal quota of problems. These should not be called "problems of adjustment," as is frequently done, since the very word "adjustment" suggests in advance some sort of a trimming of the pattern to conform to contemporary pressures. They are rather problems of "life," of survival, of service. The frequent schisms in the group, the occasional gross failures, the subtle assimilation that is going on constantly,—all warrant the conviction that Mennonites have not always fully solved their problems by common sense or intuitive methods, and that they could profit by using the results of applied research.

The research which the Mennonite Church needs must be applied first of all to the mass of accumulated experience of the past four hundred years. This means historical research. If this experience is to have any meaning for the solution of current problems, it must be assembled, organized, analyzed, and intterpretetd. This must be done both in the large and in detail. It is a task which has barely been touched. For illustration, an urgent current problem is that of the demands made by the state for service and support in the prosecution of war. The Mennonite Church has had much experience with the state on this very question for many centuries, but to date this experience has not been assembled, analyzed and interpreted for use in meeting the contemporary challenge. Even the most recent experience, in World War I, has not been adequately interpreted.

But research is also necessary in current trends in Mennonite life. That there are trends we are vaguely aware — trends that vitally affect the welfare of the entire group. Changes in all areas of living are taking place, some subtle and some gross, but who knows the extent, the quality, the causes, the effects, of these changes? Consider changes in birth rate and family size, changes in residence from rural to urban areas, changes in occupation from agricultural to industrial, changes in distribution of wealth, changes in education, changes in the use of modern inventions such as radio and automobile. And what about theological changes, changes in type of piety, changes in methods of church work, in social habits, ni ethical attitudes? Where shall we go to find out about such

subtle things as the spirit of independence from surrounding culture, loyalty to the group and its way of life, critical evaluation of the "world," faith in the Bible, appreciation of higher values, devotion to the home? How can we guide, protect, and minister to the continuing needs of the group and set the general strategy for future action, if we are not able to identify and assess accurately current trends?

We must also know something about the effectiveness of current methods used by Mennonites to attain their ends. Who knows how effective Mennonite colleges are? Who knows whether the present Sunday-school program is adequate, or whether our church literature is accomplishing what it is designed to accomplish? Keen local leaders may draw from observation and experience many useful conclusions, but Mennonite problems are on the whole much more than local problems. And may it not be true that local leaders are not infrequently enmeshed in tradition and custom, limited in breadth of experience, and lacking in perspective on even local problems? Research, by its very character, transcends the limits of tradition and prejudice, challenges complacency, and forces leadership to creative thinking.

But research requires trained and skilled workers. Where shall the Mennonite Church turn for such service if not to its colleges? There, in the college staff, will be found its greatest reservoir of trained and skilled research scholarship. Modern academic standards, as set by such organizations as the North Central Association of Colleges and state boards of education, require of college professors many years of graduate study, and degrees such as the M.A. and Ph.D. which are granted only upon the basis of demonstrated capacity for research. There are at least thirty professors in Mennonite colleges who have earned doctor's degrees, every one of whom proclaims to the world by his degree that he is a research specialist. He may not be qualified thereby for effective teaching, but he is qualified for research. It is these men, and the students whom they train, who must in large measure operate the research studies required by the Mennonite Church.

A closer examination of the training and activity of Mennonite college professors, however, discloses some discouraging facts. Many of them are trained in areas such as chemistry or mathe-

matics, which have little direct bearing on Mennonite life problems. It is largely in the areas of the social sciences, home economics, music, literature, language and fine arts, that we must seek usable research people. But when, with eager anticipation, we study the records of these people we are astonished to discover that neither in their graduate training nor in their professorial activity since, have many of them entered into the problems of Mennonite life. They have chosen the most varied topics for master's and doctor's theses, but seldom Mennonite topics, often removed from life—but the embryo masters and doctors do not seem to have thought of the great number of life problems of their own Mennonite people urgently pressing for solution. And so far as post-university research is concerned, the professors have either dropped out of the research field altogether (for various reasons, some of which are not a credit to their colleges), or they seem never to have thought of Mennonite problems. They travel hundreds of miles to attend professional societies and hear research papers read by the score, or may even labor hard to produce research papers to read there. But where is the Mennonite meeting at which they read papers, or to which they travel hundreds of miles to participate in the discussion of subjects which are matters of life and death to their own people (and to themselves)? The recent meeting of Mennonite scholars in Chicago in December, 1941, in a "Conference on Mennonite Sociology," is the first sign of life, except for local historical societies, and occasional contributions elsewhere. The Mennonite Quarterly Review has been publishing high-class research material in Mennonite history and life for fifteen years, but most Mennonite college professors, outside of the college which publishes this journal, apparently hardly know that the journal exists.

The dereliction of duty on the part of Mennonite scholars capable of research has been great. It is time that it be remedied. Mennonite scholars and educators must awaken from their slumber to produce creatively for the ongoing life and values of the group from which they draw their life and sustenance, and which needs them so badly.

CHRISTOPHER DOCK, MENNONITE SCHOOLMASTER, 1718-1771

QUINTUS LEATHERMAN

We have sufficient evidence to believe that Christopher Dock was born in Germany. He was probably a native of the Palatinate in South Germany. We cannot definitely know when he came to America. It is certain, however, that he was not in Germantown nor in Skippack before 1713, and we do know that he was teaching at Skippack by 1718.[1] Thus sometime between 1714 and 1717 Dock arrived in America. He probably came with the first great tide of Palatine immigrants, which was followed by many succeeding waves of immigration from the Palatinate to America during the eighteenth century. It was among these Palatine settlers that he lived and labored for over fifty years in Pennsylvania.

As to Christopher Dock's education we know very little. His reference to German schools in his essay, *Schulordnung,* reveals an intimate acquaintance with their methods and organization, and would seem to indicate that he was educated in the elementary schools of Germany. However, we cannot determine the extent of his education. Dock probably had more natural ability than training to qualify him in the art of teaching.

Why did Dock come to Pennsylvania? Probably for the same reasons that brought his co-religionists—to find a haven of religious freedom and toleration, to escape burdensome taxation and religious persecution by intolerant rulers. May we also infer that Dock, being a Mennonite, had no legal status as a citizen, and therefore could not follow his chosen profession as a teacher in the German schools? Mennonites in the Palatinate during this period "were subjected to all sorts of humiliating conditions, not only in their religious worship but also in their civil and social rights. Not tolerated in the cities without special permission, they were doomed to make their living in the country districts as tenants on large estates, or perhaps as owners of small farms or fre-

1. In 1750 Dock writes in his *Schulordnung* that he had taught 12 years at the two schools (Skippack and Salford), that he had previously taught 10 years at Skippack and had given up teaching for 10 years, which would fix the starting date of his teaching career at 1718. Pennypacker thinks he began teaching in 1714. Brumbaugh, Martin G., *Life and Works of Christopher Dock,* Philadelphia, 1908, pp. 102, 111.

quently as farm hands."[2] Dock was in America but a short time when he began teaching in the Skippack school. Attracted to Pennsylvania by the liberal provisions for religious freedom, Dock could now follow the vocation to which he felt divinely called.

The story of Christopher Dock's first school at Skippack begins with a very remarkable deed dated June 8, 1717, which Matthias Van Bebber gave to seven trustees, conveying one hundred acres of land in what is now Skippack Township.[3] The deed stipulated that "it shall be lawful for all and every the inhabitants of the abovesaid Bebber's Township to build a School House, and fence in a sufficient burying place upon the herein granted one hundred acres of land, there to have their children, and those of their respective families taught and instructed, and to bury their dead."[4] Thus the famous Skippack school also served as a meetinghouse for the Mennonites. The significant fact is that this first colonial school, opened in 1718, was so successful under the instruction of Dock, that when the later Mennonite congregations were organized, immediately the organization of a school in the church building was also considered. Dock taught at the Skippack school for ten years, and after an interval of ten years of farming he again returned to teaching in 1738 and probably taught at Skippack until the day of his death in 1771.

After teaching ten years at Skippack, Dock became interested in farming. He probably received scarcely enough for a livelihood from the tuition fees of his pupils. No doubt he taught a number of poor children without any remuneration.[5] The Skippack settlement was extending northeastward into what later became known as the Salford region. From the year 1717 on, a number of new settlers from Europe as well as some of the sons of the Germantown and Skippack pioneers purchased land in this section. By 1735 Dock also purchased a farm of one hundred acres from the sons of William Penn for fifteen pounds and ten shillings. This farm, which is now owned by Elmer Wolford, is located on a state highway between Salfordville and Spring Mount. For the location of this farm and the original deed which

2. Smith, C. Henry, *The Mennonite Immigration to Pennsylvania,* Norristown, Pa., 1929, p. 36.

3. Pennypacker, S. W., "Bebber's Township and the Dutch Patroons of Pennsylvania," *Pennsylvania Magazine,* Vol. XXI, No. 121.

4. Brumbaugh, *op. cit.,* p. 101.

5. *Ibid.,* p. 103.

Dock received from the Penns, we are indebted to John D. Souder.[6] It was located only a few years ago. Mr. Souder has marked one of the large oak trees mentioned as a boundary marker in the deed. The farm is beautifully situated on a knoll overlooking a meadow to the west. The original buildings are no longer standing. On this farm Dock no doubt lived until his death in 1771. Mr. Souder disagrees with Pennypacker and Brumbaugh in their statement that he lived with his father-in-law, Henrich Kassel, at Skippack. It is quite probable, that after the death of his wife in 1761, he remained on the homestead with his daughter, Catherine, and son-in-law, Henry Strycker. Dock's will of 1762 bequeaths the farm to his daughter and son-in-law, Catherine and Henry Strycker, on certain conditions, and stipulates that the ten pounds and ten shillings which his son-in-law had borrowed, was to be repaid to him in quitrents on the farm. The will definitely states that the son-in-law is living on the farm, and the inference is rather clear that Dock may continue to live on the homestead farm.[7]

Dock was not a successful farmer, for three years after purchasing the farm (1738) he returned to teaching. To him the ten years of farming were a neglect of the teaching profession for which he often felt "the smiting hand of God."[8] Dock states that "various opportunities for teaching presented themselves," during the period of ten years after giving up the Skippack school. His reputation as a teacher had reached the Germantown settlers, so at their request he taught four summers of three months each after the harvest was gathered in, in the Germantown Mennonite Meeting House.[9] A table and bench which were used by Dock in his school may still be seen at Germantown in this church.

One of his famous pupils was Christopher Sauer, the son of Christopher Sauer, Senior, the widely known printer of German literature. The father was so favorably impressed with Dock's teaching ability that as early as 1749 he urged Dock to write a description of his methods in conducting a school. This later resulted in the publication of Dock's famous essay, *Schulordnung*.

All evidence clearly establishes the year 1738 as the date when

6. Collections of John D. Souder, Telford, Pa., contain a copy of this Deed.

7. *Perkiomen Region*, Vol. 2 No. 2, p. 23, "Will of Christopher Dock," copy made by Helen G. Brueninger of Philadelphia.

8. Brumbaugh, *op. cit.*, pp. 100, 101.

9. *Ibid.*, p. 111.

Dock resumed teaching at the Skippack school, and also at Salford, three days a week at each school. Dock, writing his *Schulordnung* in 1750, states that he had taught for twelve years at the two schools. We also have on record the deed for the original Salford church property, dated October 4 and 5, 1738. This deed specifically mentions a tenement as being located on the property. It would appear that the tenement was the combined church and school building for the newly organized Salford congregation. The deed of trust of 1763 recites the earlier deeds and states that they were made for "the uses, services, benefit and conveniency of the said congregation and fraternity to a meeting house and school house, and a place for them to bury their dead."[10]

There is also some evidence that Dock may not have taught continuously at Salford but that he may have taught at Harleysville. The conjecture made by James Y. Heckler is that the school became too large for the Salford church building by 1758 and that a school building was erected in that year on a property in Harleysville bought by twenty-seven men, most of whom were Mennonites.[11] If this is true, here was a real community school attended by children of various sects in the community, probably including Lutheran, Reformed, Schwenkfelder and Brethren. Dock's influence and ability as a teacher were reaching out beyond his own religious group. Even at the Mennonite parochial schools at Skippack and Salford, Dock received and taught children of various religious denominations.[12]

Christopher Dock As a Teacher

We have a most intimate knowledge of Dock's methods as a teacher in his published pamphlet *Schulordnung* (School Discipline).[13] The circumstances leading to this publication are most interesting. In 1749, Christopher Sauer, Senior, who was impressed with Dock's ability as a teacher, wrote a letter to Dock's friend, Dillman Kolb, requesting him to write a statement of Dock's meth-

10. Wenger, John C., *History of the Mennonites of the Franconia Conference,* Telford, Pa., 1937, p. 133.

11. Heckler, James Y., *History of Lower Salford Township,* Harleysville, Pa., 1888, pp. 420-426.

12. Brumbaugh, *op. cit.,* p. 131.

13. The full title of Dock's treatise is: *Eine Einfältige und gründlich abgefasste Schulordnung, Darinnen deutlich vorgestelt wird, auf welche Weisse die Kinder nicht nur in denen in Schulen gewöhnlichen Lehren bestens angebracht, sondern auch in der Lehre der Gottseligkeit wohl unterrichtet werden mögen.*

od and art of teaching. The final result was that after some persuasion on the part of Dillman Kolb, Dock consented to write this treatise on the condition that it would not be published during his lifetime. Dock completed his manuscript, August 8, 1750, at his homestead at Salford, and sent it to the Sauer printing office where it lay, unknown to the world, for nineteen years. By 1769 Dock was finally persuaded to consent to its publication as the title page says "through the efforts of several friends of the common good." But the manuscript could not be found, and the younger Sauer, who was now in possession of his father's publishing business, advertised in his German newspaper, offering a reward for the return of this manuscript. Dock wrote to Sauer, expressing his satisfaction in the loss of the manuscript, as he had not intended that it should be published during his lifetime anyway. However, after a year of searching it was found and printed by Sauer. The first edition of 1770 was very soon sold out and was followed by a second edition the same year. A third edition was published by the Mennonite bishop Jacob Nold of Columbiana, Ohio, in 1861.

The significance of this publication lies in the fact that it is the first pedagogical treatise published in America.[14] It is furthermore, one of the most vivid descriptions we have of the early colonial schools. The treatise printed in the German language, of course, found its way only into Pennsylvania German homes, and probably had no influence on the English, or other language groups. There were no English translations until the very recent ones of Pennypacker and Brumbaugh.

Much of Christopher Dock's success as a teacher can be attributed to his love for children, and to his conception of the teaching profession as one of sacrificial service to humanity as well as a definite calling of God. This philosophy colored all of his efforts in the schoolroom. The *Schulordnung* reveals much of the character of Dock. Outstanding was his humility and utter lack of desire for worldly reputation. Several times he intimates that writing about his methods of teaching might appear to be an effort to secure honor for his success as a teacher. He does not claim the least credit for his winning the love and respect of children, but thanks God for calling him to the profession, and for giving him such an "extreme love of children" (*sonderliche Liebe zu der Jugend*).

14. Pennypacker, *op. cit.*, p. 95.

Some modern educators would of course have a quarrel with Dock for his extreme emphasis on character training. But it must be remembered that Dock was teaching in a parochial school sponsored by the church. It was to be expected that Dock would constantly use the Bible as a means of teaching and guiding children toward correct behaviour. Public schools cannot claim much in the direction of successful character training today. Admitting that the home has almost failed in its duty, is not the failure in part due to the fact that the Bible, as a source of character training, has been almost completely divorced from the modern curriculum? Like most of the colonial schools, the New Testament was used as a reading textbook in Dock's school. Character training and the ability to read and understand the German Bible were the leading objectives of Dock's teaching. The co-operation of parents with teachers in the character training of children, Dock considered essential to success. "For love, breeding and admonition to the Lord form a three-fold cord that does not easily break."[15]

Dock viewed the teacher as having the place and authority of the parent in the schoolroom. The duties of a parent were also the duties of the teacher. Yet Dock did not play the part of a tyrant in the schoolroom. He used the rod only for the "stubborn child that does not fear to do wrong." He felt that it was "preferable to bring the children to do things from the love of doing, than to force them by the rod." Dock believed and practiced "getting on the level with the children" (*niedrig wie die Kinder*), which was certainly in bold contrast with the typical schoolmaster's attitude of his day.

Several of his methods of teaching are much stressed in the theory and technique of modern teaching. Take, for example, the principle of motivation. In teaching letter-writing, Dock motivated this interest by having the pupils of his Skippack school correspond with pupils of the Salford school. Dock riding on horseback between the two schools served as the letter carrier. Individualization of teaching, so much stressed today, was certainly practiced in Dock's school. To him each child needed individual attention and different treatment from that of every other child.[16] There is a tradition that at the close of the day Dock would pray for each child.

15. Brumbaugh, *op. cit.*, p. 127.
16. *Ibid.*, pp. 122, 123.

Dock had some form of class organization, probably three classes; the A B C class, the "word" class, and the "Testament" class in which writing was also taught. He had an ingenious system of rewards to encourage pupil progress. When the child had learned the alphabet, the father was to give him a penny and the mother was to give him two fried eggs. The same reward was given when he entered the word class. When he entered the reading class, if the pupil had fulfilled all the requirements in a certain time, Dock would give the pupil a present, probably one of his beautiful "Fractur-Schriften." For the slow learner, Dock used older or more advanced pupils to give assistance. Frequently he presented these monitors or helping teachers with a beautiful drawing of a bird or a "Vorschrift" (line of letters of the alphabet) in colored inks. Dock had a beautiful handwriting which may be seen on these "Fractur-Schriften." Two of Dock's original hymns in his own autography have also been preserved. We have the autographic writings of some of Dock's pupils which show the influence of the instruction of a master penman.[17]

In the year 1764[18] Dock had published in Sauer's *Geistliches Magazien*, Number 40, "A Hundred Necessary Rules of Conduct for Children." From these rules of etiquette we get an interesting picture of customs among the Pennsylvania Germans. But they are also significant in that Dock spent some time teaching children proper health habits—even to the cleaning of the teeth by rubbing with the fingers, in a day when the toothbrush was unknown.

As a part of the regular daily routine, before the morning exercises began, Dock would examine each child to see that he was washed and combed.[19] Courtesy and respect for fellow schoolmates, and obedience to the teacher were the order of the day in Dock's school. Orderliness and care for school books and school property were emphasized.

Christopher Dock's Illuminated Manuscripts

Dock will long be remembered for his production of beautiful, illuminated manuscripts. Several of his original manuscripts have been preserved in the Pennypacker collection at the Schwenkfelder

17. *Ibid.*, p. 252; Brumbaugh prints a facsimile of "Fractur-Schriften" by Jacob Harley done in 1798.

18. Pennypacker, *op. cit.*, p. 137.

19. *Ibid.*, p. 105.

Historical Library, Pennsburg, Pennsylvania, and also in the Abraham Cassel collection at the Historical Society of Pennsylvania, Philadelphia. None of these have Dock's signature, which presents something of a problem to the historian in determining their authenticity. There are several avenues of approach to this problem. In checking on dates we find that those dated after the death of Dock, invariably bear a spurious signature by the artist, while those that are dated during the period of Dock's life are without a signature. Dock did not sign any of his manuscripts, for this would have been contrary to his characteristic spirit of humility. Lack of signature is therefore more evidence in support of the Dock authorship of these very manuscripts.

A "Fractur-Schrift" or illuminated manuscript, for want of a better name, consists usually of a quotation of Scripture, the first line of which is written in inks of various colors, and in German block letters at least one inch in height. As an example I will refer to one designated by Cassel as written by Dock, entitled *Wer mir will nach folgen der Verleigne sich selbst und nehme sein kreutz auff sich und folg mir nach.* The initial letter "W" in this line is very beautifully done and is outstanding in size and ornamentation. Then follows a second line in smaller German block letters, also done in colored inks. Below this follows a series of Scripture quotations in German script in black ink and occupying a large portion of the sheet. On the left side of the sheet is a prayer enclosed in a frame, written in German block letters in lines alternating in black and red ink. At the base of the manuscript is an English Scripture quotation in type, running across the entire manuscript. In addition to these features, some manuscripts also have two lines of letters of the German alphabet in script, one small and one capital of each letter. Such manuscripts were known as "Vorschriften," which means, "copy forms." The manuscripts were frequently placed in frames and hung on walls instead of pictures. Dock no doubt had a number of them hanging on the walls of his schoolroom and certainly used some of them as copies to teach his pupils this beautiful art. The "Vorschrift" consisting of the two lines of German script letters was used to provide a copy for those pupils learning to write. Frequently Dock gave these "Vorschriften," done in beautifully illuminated letters, to his monitor teachers for their services in coaching those who were slow learners.

Henry Borneman, who has a collection of 300 illuminated manuscripts, has made a comparison of the script of Dock's signature in his will and also as witness to the will of John Freed, with the script of the "Vorschrift" assigned to Dock. His conclusion is that the "Vorschrift" *Dein Leben Lang habe Vor Augen und Ihm herzen,* is a Dock production.[20] This one is also credited to Dock by Pennypacker. John D. Souder of Telford, Pennsylvania, has made over 300 copies of illuminated manuscripts from originals in the Pennypacker and other collections. Some of these are copies of Dock manuscripts and merit cards. Other illuminated manuscripts credited to Dock are here listed with titles of the first lines only:

1. Denke was dū fliehen musst. (Cassel Collection).
2. Ein Jeglicher Sei gesinnet wie. (Cassel Collection).
3. Jesu Deine Heilige Wunden. (Pennypacker Collection).

The collections of these illuminated manuscripts also contain copies of merit cards which may have been produced by Christopher Dock. On these cards are free-hand drawings of colored doves or flowers of various kinds. Dock gave them as awards to his pupils for excellent work. In the A B C class a record was kept of the number of points earned by each pupil. At the close of the day the one having the greatest number of points received a paper with a drawing of bird or flower. When the child began to read, he was given some kind of certificate of merit (*Zeugnisz*). We can imagine the eagerness of the children to secure these beautiful drawings of their beloved teacher. In his fifty or more years of teaching, Dock must have given out hundreds of these merit cards. The idea of a merit card was a most useful one. Before the days of the report card it filled an important place in indicating to both pupil and parent approval of work accomplished. It would be interesting to know whether Dock originated this method of encouraging pupil effort. We do know that teachers of the nineteenth century who followed Dock in the parochial schools continued to use them. They were also used in Pennsylvania's public schools, for the grandparents of the writer have these cards in family Bibles and other books, and still point with pride to them as having been received for good work done in school.

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20. Brumbaugh, *op. cit.*, p. 248. See also Borneman, Henry S., "Pennsylvania German Illuminated Manuscripts," Norristown, Pa., 1937, Plate No. 20, p. 12.

Christopher Dock As a Hymn Writer

Christopher Dock was not only a teacher of the three R's but also an instructor in the art of singing hymns. He used the hymnal as a source of memory work and of religious instruction.[21] In addition to the New Testament the hymnau was a textbook constantly used for those in his reading class. He says that because of the fact that he had children of various denominations he did not teach them the Catechism which he regularly taught the Mennonite children. It appears that the parents of these non-Mennonite children gave him the widest freedom in teaching hymns to their children. They recognized the ability of Dock as a song leader and teacher of hymns. He says: "In the teaching of hymns, I have been given liberty, so I sang hymns and psalms with them."[22]

Dock used a blackboard for teaching numerals and the alphabet. On this same board was probably carved a ready-made musical staff on which he wrote the notes and words in teaching vocal music.[23]

Dock composed at least five hymns which have found their way into numerous hymnbooks. These hymns, which express a deeply religious feeling, have been sung by Mennonites for well over a century. By 1803 they were considered of such great worth, that they were placed in the first edition of the Mennonite hymnal, *Die Kleine Geistliche Harfe.* This hymnal of the Mennonites of the Skippack and Franconia districts, ran through seven editions, and was still in use in some congregations in the early part of the twentieth century.

Two of Dock's hymns were added as an appendix to his *Schulordnung* and these must have been written before 1750. They were: *Kommt Liebe Kinder Kommt herbei,* and *Ach kommt her Ihr Menschen Kinder.* Dock probably included these hymns to give an example of the type of hymns he taught the children. The first one is a definite call to children to learn of Jesus as a Master teacher and to accept Him as Saviour. Both hymns have a very deep spiritual tone, and are beautifully written. These hymns were also published in 1804 in a small book containing a statement

21. Brumbaugh, *op. cit.,* pp. 109, 110, 114.
22. *Ibid.,* p. 131.
23. Pennypacker, *op. cit.,* p. 107. The German word used for blackboard is Noten Blank which means a note-board.

of faith and admonition for the instruction of young people, entitled *Nuetzliche und Erbauliche Anrede an Die Jugend.* This book was published for the Lancaster Mennonites.

Among the earliest of Dock's hymns was *Das Guldene A. B. C.* This is assigned to him by tradition only. It is a hymn consisting of twenty-four stanzas, each beginning with a successive letter of the German alphabet. No doubt Dock early used this song in the teaching of the German alphabet. John Souder (born 1865) remembers his mother having learned and treasured this song. It is interesting to note that as early as 1763 it appeared in the Reformed church hymnal,[24] which was probably used by Mennonites prior to the publication of their own hymnbooks in 1803 and 1804.[25]

The two remaining hymns we are certain were written by Dock. They first appeared in 1773 in Sauer's *Geistliches Magazien,* in which Sauer explicitly ascribes them to Dock.[26] They are entitled *Mein Lebensfaden lauft Zu Ende,* and *Ach Kinder wollt ihr lieben.* The first one, known as Dock's farewell hymn, was dedicated to his former pupils and shows a deep concern for the spiritual welfare of his family, his friends, and his neighbors. This hymn along with a letter entitled *Copia einer Schrifft* reveals the very heart of Christopher Dock. It is an earnest prayer that all whom he had ever instructed would forsake worldly desires and accept Christ as their Saviour.[27] The second hymn also addressed to children, is a call to consecration. This hymn was published in the hymnbook of the Lancaster Mennonites in 1804.[28] Both of these hymns, along with a third one (which was also probably by Dock) "Fromm sein ist ein Schatz der Jugend," appeared as early as 1790 in a Mennonite Catechism entitled *Christliches Gemueths gespraech.* This booklet went through fifteen editions in German and English, and was in use as late as 1921.[29] In a later hymnbook entitled, *Christ-*

24. *Neu Vermehrt und Vollständiges Gesangbuch,* Germantown, 1763.

25. Bender, H. S.—"The Literature and Hymnology of the Mennonites of Lancaster County, Pennsylvania, *Mennonite Quarterly Review,* VI, July, 1932, pp. 270-271.

26. *Geistliches Magazien,* Part II. No. 15, Germantown, 1773. *Zwei erbauliche Lieder, welche der Gottselige Christoph Dock (SchulMeister an der Schippbach) seiner lieben Schülern, und allen andern die sie lesen, zur Betrachtung hinterlassen hat.*

27. *Ibid.,* No. 33, Part I, 1764.

28. Pennypacker, *op. cit.,* p. 148, footnote. In the *Unpartheyisches Gesang-Buch,* 1804, this hymn is number 257. This Lancaster hymnal contained three other hymns which Pennypacker ascribed to Dock (numbers 130, 258 and 269).

29. Bender, *loc. cit.,* p. 158.

liche Sänger, published by Samuel K. Cassel in 1855, two of Dock's hymns were included: *Ach Kinder Wollt ihr lieben; Ach Kommt her, ihr Menschen Kinder.*

From these facts it can be seen that Dock's hymns were highly regarded by the leaders of the Mennonite congregations and that they had a wide use in all the important German Mennonite hymnbooks of eastern Pennsylvania. Dock most certainly left an indelible impression on the singing of the Mennonite churches of Skippack and Salford. If Dock's hymns received such wide acceptance in Mennonite hymnbooks, he was probably also a prominent and effective song leader in their congregations as well as in the schools he taught. We have no definite proof that he was a chorister in the Salford or Skippack church services, but all evidence favors such a theory. A letter written in 1821 by a Lancaster Mennonite to a Mennonite in Germany is very interesting and revealing as to the effect of Dock's teaching and that of his successors on the congregational singing: "The Skippack brethren, since they have a large and strong church, and a large district, and are well trained in singing, had brought together enough hymns for a complete hymnbook, and had 3,000 subscriptions in advance."[30] The hymnbook referred to was *Die Kleine Geistliche Harfe,* which included five of Dock's hymns.

In Memoriam

Christopher Dock made no effort to preserve his name in the annals of history. In fact, we know of only three documents to which Dock signed his name—the Deed to his farm in 1735; as subscribing witness to the Deed of John Freed in 1744; and his last will and testament, probated in 1771. It is largely to Christopher Sauer that we owe our knowledge of the written works of Christopher Dock. Perhaps we may say that without the initiative and enterprise of this famous publisher we would know little of Dock's work—his school, his methods of teaching, or his hymns. And yet this humble, modest character consecrated to the task of molding the lives of youth, had a far-reaching influence on the spiritual life of succeeding generations, and was an inspiration and ideal to many teachers who followed him. This would have been true had his works never been published. If true of any man, it

30. Deacon Martin Mellinger's Letter, *Mennonite Quarterly Review,* V, 1931, p. 57.

could certainly be said of Dock, that the good he did lived after him.

Tradition tells us that it was Dock's custom to remain at school at the close of the day and pray for each one of his pupils. One day, he did not return home at the usual time and after a search was made, he was found on his knees—dead. This was quite in keeping with Dock's sense of responsibility for those whom he taught. In his preface to the *Schulordnung,* he refers to his profession as a stewardship with which God has entrusted him. Quite early in his teaching career he resorted to daily prayer as a means of receiving strength for his teaching tasks. Christopher Sauer, who published Dock's writings, correctly called him, "the God-fearing Christopher Dock," and from this designation Pennypacker aptly designated Dock as the "Pious Schoolmaster on the Skippack." A memorial stone in honor of Dock was erected in 1915 by the Montgomery County Historical Society. It stands in the cemetery of the Lower Skippack Mennonite Church bearing this inscription:

> Here Christopher Dock, who in 1750 wrote the earliest American Essay on Pedagogy, taught school, and here in 1771 he died on his knees in prayer.

BOOK REVIEWS

With Christ on the Edge of the Jungles. By SAMUEL T. MOYER. Jubbulpore, C. P., India: The Mission Press. (Procurable from the Mennonite Book Concern, Berne, Indiana). 1941. Price, $1.00.

I have known the Moyers since 1921. We were fellow passengers on the boat going to India in 1921 and again in 1929. This book is a partial report of the first two terms of their missionary service. They labored in one of the most interesting mission centers in Mid-India. It was a field ripe unto harvest and the Moyers entered into that harvest, conscious that they were ambassadors of God.

The book is in a sense a spiritual autobiography in which the author lays bare his soul and shares his personal struggle in coming to a realization of what God's Spirit will do if given the right of way. It is typical of the struggle of many missionaries. Cut off from the support of a Christian environment in the home church, they now find it necessary to rely on another source of power to counteract the depressing effects of a very non-Christian social order.

But the book is more than an autobiography. It is also a study of a primitive people. The unifying thread throughout the book is the earnestness of the author to show God's marvellous grace at work among the simple folk of the jungle. The author believes that a knowledge of the Bible is powerful and that it can break through the rocks of caste, ignorance, and all the strongholds of sin and evil. He also holds that in giving the people a knowledge of the Bible a teacher must combine the best educational principles and practice with the deepest sense of a God-consciousness. On such a basis the author believes the rural church in India can and should be built.

The book is filled with many excellent illustrations taken out of the lives of a busy missionary couple. There are excellent descriptive passages of wild life in the jungle, sunsets and long treks through the forest by bicycle or ox cart. The book reads well and it should prove valuable as a missionary study book. It also preserves in printed form a valuable chapter in the history of the work of the General Conference Mennonite Mission in India.

Goshen, Indiana. Ernest E. Miller.